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The Spiritual meaning of the Signs of the Zodiac continued.

known, of all the families of the earth, therefore will I punish you for your iniquities—can two walk together except they be agreed?" With this one man alone did God enter into covenant, him alone did he seal to the day of redemption, to him alone did God give "the earnest of the incorruptible inheritance, until the redemption of the purchased possession." Him alone of all the earth did God know; to him alone did God communicate of his divine essence, or nature: therefore, of him he saith, "I will punish you as a woman that breaks wedlock." Him alone did God chuse, to be the immediate bride, the lamb's wife. And the fall, punishment, and restoration is clearly set forth in Ezekiel, xvi. which we advise the reader to read carefully for instruction on this subject. Ignorance has taught that it is the Jewish church that is intended. No, it is not, it is an abominable error to say so, it is a lie, the meaning of it was never known. It is of God's church it is speaking all the way through, one person with whom God enters into covenant, whom he makes the pillar and ground of the truth, and because the creature was seduced by the power of darkness from his first love, and disobeyed the Lord of hosts, his maker, redeemer, and husband, the

more than to other people; but God hid the truth of his word in this mysterious way, till the heir should come, the Jew in whom all real Jews must stand, which is Zion.

plagues and punishment mentioned comes upon him till thereby he is brought to a sense of his spiritual adultery and fornication, and repents saying, I will go and return to my first husband, for then was it better with me than now—Hosea, ii. 7., read this chapter through, for here is the same thing set forth.—God never had a church among the Jews as the commentators have represented to the world; God's church is Zion, and all that join with Zion; but the one in particular, the God-man, and never till now did this church appear on earth, either among what are called Jews or Gentiles. “My beloved, (my church) is but one, she is the only one of her mother, (the world) she is the choice one of her that bear her. The daughters saw her, and blessed her; yea, the queens, and the concubines, and they praised her,” (song of solomon.) The Spirit speaks by Paul, very mystically, of her spiritually wanton state in her youth, and of her fall, and how she is refused, and cast away in consequence of her lewdness, (see 1st Epistle to Timothy, v. 11. But the younger widows refuse; for when they have begun to wax wanton against Christ, they will marry, having damnation, because they have cast off their first faith, and with all they learn to be idle, wandering about from house to house; speaking things they ought not. This was the first state of the church, to become an outcast, because iniquity, fornication, and adultery, was found in her; but she was not cast off for ever; but only to be corrected, that she might learn not to blaspheme; ; that the fire of God's jealousy might burn up in her all uncleanness, and that she might be purged from her filthiness and lewdness, and be made a vessel clean and fit for the master's use; therefore the Spirit speaketh first, of her affliction; and then of her comfort after the affliction, (see Jeremiah xxx. 15 and following verses, in particular,—Why criest thou unto me for thine affliction! thy sorrow is incurable, i. e., it must be borne till the measure of it is accomplished; for the multitude of thine iniquities, because thy sins were increased, I have done those things unto thee; therefore all they that devour thee shall be devoured, and all thine adversaries every one of them shall go into captivity: and they that spoil thee shall be a spoil, and all that prey upon thee, will

I give for a prey ; for I will restore health unto thee, and I will heal thee of thy wounds saith the Lord, because they called thee an outcast, saying, this is Zion whom no man seeketh after,—read on to the end, read also Isaiah li. from the 9th v. to the end.

Now these spiritual and mental afflictions overflowing, and overwhelming the church of God, the man of God, Zion who is spiritual Egypt, and the fruitfulness produced in the creature afterward, by means of the affliction, which is mentioned in the latter part of Jeremiah, xxx. from verse 18, is what is represented by the river Nile overflowing Egypt, which, when it rises to the height of sixteen cubits overflows all the land, and the land produces all the luxuries of life, and there are public rejoicings throughout the country when the flood rises to that height, because of the great plenty that must follow. To shew that the blessings of the everlasting covenant, the fulfilment of the promises of God could not be enjoyed by man, till the Scriptures were fulfilled, on the appointed person Zion, of the afflictions mentioned throughout the Scriptures, then when the affliction is past on the creature, all the blessings promised follows ; for then, the figure 1, and the figure 6, which is the 16 cubits (spiritually) unite in one, that is God and man are brought together in union ; for the figure 1 represents God, and the figure 6 represents man.—(“ Our God is 1, one ;”) and see Rev. xiii. 18. for proof of the number 6 being the man.

Here is wisdom, let him that hath understanding count the number of the beast, for it is the *number of a man*, and his number is six hundred three score and six, 666, which three sixes, denote the world, the flesh, and the devil, which stood in the man and made him the beast ; but when these three frogs are cast out (Rev. xvi. 13.) of the beast, dragon and false prophet, and the three divine principles called the father, the word, and the holy ghost, take their place in the creature, there is an end of the beast : and the Lord God omnipotent reigneth, the kingdom of the beast is numbered and finished by him that hath understanding, and it is given to the Medes and Persians, whose laws altereth not, and here is the number seven, which signifies perfection, or wisdom. The triangle Δ is come to the four

square □. The triangle represents God ; the four square, man ; the earth—veni, vidi, vici.—I came, I saw, I conquered, is now fulfilled : that is, first, God has visited the earth, the man, his creature—(I came). Secondly, God is the light in his creature—(I saw). Thirdly, his power, virtue, and love, is the conqueror of the creature, bringing him to obedience—(I conquered). And so is fulfilled what is written, “My Spirit shall not always strive with man ; for that he also is vanity.” But now, the lion and the lamb lie down together”—the one, an emblem of strength ; the other, of innocence ; the creature made strong in God, having the word revealed in him, the word of truth, sincere, and innocent, free from corruption and error, the lamb,—and here is the lamb of God, that taketh away the sins of the world.

Now the Nile rises in the mountains of Abyssinia, called the Mountains of the Moon ; this country is called also Ethiopia, dividing the word Abyssinia—it reads Abyss-sinia. Abyss (as it is rendered,) or (falsely translated,) is the bottomless pit, or it is what the English call the bottomless pit ; they have translated it thus, with a view to establish the doctrine of hell, which they say is somewhere down below us, a lake of brimstone and fire continually burning, where they tell you that the wicked people go to when they die, and are there tormented in the liquid flames, duration without end, and this place has no bottom ; these are some of their notions of the Abyss—but their doctrines have no foundation in Scripture, yet they are obliged they say to keep up the delusion, because it helps to make men moral. How unworthy is such an argument of the least notice ; what a bad compliment to pass upon their fellow-men, to think that they must have always before them this delusion of hell, fire, &c. to make them moral ; this is doing evil, that good may come : if there are no better motives for the practice of good morals than such a base and sordid one as this is, your morality is beneath the notice of a man, and cannot recommend any to the favour of God. It is wisdom and love alone that inspires true goodness, that establishes a system of morals in the heart and life of a man, by which he is acceptable both to God and man—an Abyss certainly signifies a great unfathomable, immeasurable deep, where any thing is lost,

and cannot be found, and the Abyss or bottomless pit as mentioned in the Scriptures is nothing but the unmeasurable extent of sufferings, the unfathomable depth of sorrows, which came upon Zion, the Lord's anointed, in which he was lost, was damned; by which he is designated the man of sorrows, and acquainted with grief, for in this he was made the son of perdition; therefore the Scriptures say, "Of those whom thou hast given me, have I lost none; but the son of perdition, that the Scriptures might be fulfilled." Men say this was Judas, but it was Judas's anti-type, or rather, it is he, in whom that figure (of Judas) is fulfilled, which is Zion, the writer of this, and the same is Juda, or Judah, and Judas, because in him stood the devil, the root, fountain and source of error, who betrayed the Lord, the sun of righteousness, the Spirit of truth unto death; he is called Juda, because he stood in the decree of God, before he knew anything of it; he is called Judah when he is visited of God to be brought forth to the work assigned him by God; therefore it is said of him in Gen. xlix. "The sceptre shall not depart from Judah, (that is, the promise) nor a lawgiver from between his feet, till he bring forth Shiloh," that is, the true light, or the day that shall come; the name is spelt with an s to it, Judas, because the serpent was attached unto him—the evil power—by which influence he became the traitor, but he hangs himself—i. e. he repents, and says I have sinned, in that I have betrayed the innocent blood, and he voluntarily destroys his own life; he hates his own life, his evil serpent nature, the blind Spirit of this world, and by thus giving up the evil, as a voluntary sacrifice, a free-will offering, the serpent nature is killed, and then the s is turned into Saviour, instead of serpent; so the s being attached to the name signifies, that in him in whom was the evil, the serpent, he dies the death unto sin; therefore, now in the same person stands the good, the Saviour, the Lord Jesus Christ revealed, (they say Judas went to hell for betraying the Lord,) and so he did; he went into the deep abyss of mental sufferings, such as would sink the whole world into eternal gloom; he was cast into utter darkness, being for a time forsaken of God; he was cast into the lake that burneth with brimstone and fire, where the sorrows of death compassed him, and the pains

of hell gat hold on him ; he was cut off out of the land of the living—that is, he was cut off out of God ; he was cast out of paradise, out of happiness, and cast into the abyss of tribulation, sorrow, lamentation, mourning and woe, and knew not for a time ; but he was lost to all eternity, he was lost in this abyss, he was dead, cast out a fugitive, and “ The stars in their courses fought against Sisera ;* all the stars shot their baleful influence into his soul, filling him with horror, dread, and dismay, he being destined to bear this load ; here was the crown of thorns ; he was the mark for the arrow ; hence you find so many Scriptures saying, “ Sorrow hath overwhelmed me,” “ while I suffer thy terrors I am distracted ;” deep calleth unto deep at the noise of thy water-spouts ; all thy waves and thy billows are gone over me ;” out of the belly of hell cried I unto thee ; all my bones are out of joint, my feet stick fast in the mire where no standing is. I am so troubled that I cannot look up ; I am distressed, O Lord undertake for me, O Lord I beseech thee deliver my soul.

Here then is the abyss, the bottomless pit, for all the sorrows, woes, and curses mentioned in the Scriptures came upon this Judas, and the same is Judah, the same is Christ ; for on him God caused to meet all iniquity, and in him it was condemned, fulfilling what is written, Rom. chap. viii. v. 3, 4. For what the law could not do in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Where are the new fangled interpreters of Scripture, who have pestered the world for so many years with their interpretations, catechise them a little, (says Moore's almanac for the present year

* See the hieroglyphic in the “ Prophetic Messenger ” for the eventful year 1828, in which this very subject is represented, and which was the very time in which the Scripture was fulfilled, in Zion, or Judas. It is all shewn clearly in the hieroglyphic ; there is a fierce figure in the clouds with a bow and arrow shooting at a turk, (the wounding of Satan to death) ; he is surrounded by stars, a hand is seen reaching out of the sky opposite the figure, shooting with the bow and arrow, on the paper is written, The stars in their courses fought against Sisera ; an eagle is chained to a cross, to signify the servant and son of God, is going through his sufferings this year ; near the eagles' feet is written Liberty, shewing that the character should overcome, and come out of his state of bondage.

This

1831,) and ask them if they know what Anti-christ means. What is meant by the man of sin, the mark of the beast, the number of the beast, and of the abyss, falsely translated the bottomless pit, and of the dead rising out of their graves, and reigning with Christ on the earth for a thousand years. I tell you, it says, 'tis all a hum, as they understand it, and so it is, certainty must be obtained upon these things, conjecture has set the world at variance, and made wars and fightings among men, because they will follow their own lusts, lusting after fame, for their learning and wisdom they have greatly erred, jesting with the word of God, striving to outdo each other in their interpretations, that they might make themselves great, and so they have made (of the Scriptures) a nose of wax, twisted it every way to serve their own ends and purposes, not paying any regard to what the Spirit said in the word. "The words are closed up and sealed until the time of the end;" again, "Judge nothing before the time, until the Lord come, who shall bring to light the hidden things of darkness, and make manifest the counsels of the hearts."

And now the Lord is come, and has here brought this hidden mystery of the beast, and his mark, and number to light, and shews you plainly what the abyss means, which could not be known until it was fulfilled in him, in his human nature, that he has now taken upon him the likeness of sinful flesh. This is the rough goat mentioned in Daniel, that Moore (in the almanac) speaks of, who shall pluck his beard? Moore says, it is Prince Leopold; yes, it is Prince Leo-polled—that is, the Prince of Peace, Leo, signifies the lion, viz., the lion of the tribe of Judah, who is polled in, in the grand election. The chosen and elect servant of God, and son of God, who shall be able to pluck his beard—i. e. who shall be able to overthrow him, or deprive him of his right; for what he hath is the gift of God, who giveth wisdom, and no man can take it away. Moore's al-ma-nac has accurately prophecied, for many years, and foretold, of the coming of the just one, in whom, all, for man is given, and in whom all men shall be blessed, and the hieroglyphic in that almanac, shews you plainly of the work that is now doing this very year. You behold an old oak tree of ancient appearance, and there are three mean looking characters near

it, determined to get the tree down; now the tree represents the long-standing and worn out, threadbare, and rotten system of religion, called Christianity, which is not that which was to stand for ever; but it is the heavens that must pass away, because it a sand heap of different opinions, upon which, if a man build, his house must fall, for there is no foundation for it; and as sand cannot cement to form a foundation for to build on, just so are their different doctrines which they all preach from the Bible, they cannot cement together; but are a mountain of sand, and its end is come, with all the delusions of the priests, those hawks and vultures, that have preyed upon and devoured the poor. You see the middlemost of those three mean-looking characters, (which is the Spirit of truth in Zion, who looks very mean in the eyes of the great), he has an axe in his hand, and is using it left handed, fetching mighty swinging cuts at the tree, till you see it is three parts cut through; his using the axe left-handed is to shew that God works contrary to man's thinking, or to man's ways! and as the left hand of a man's body is the weakest, it is to shew, "that God's strength is made perfect in weakness," and that he hath put his strength, i. e. his wisdom, in one that is without what men call strength or greatness, we mean, in one that has not the advantage of education; but is an unlearned and ignorant man (according as the world count); you see mitred heads, and priests behind the tree, holding up crucifixes, doing all in their power to save it from falling; and above are a number of fiends, and ugly demons appearing, spitting, and foaming against those three characters who are united to cut down the tree, (which three characters represent the three in one, though they look so mean); now those fiends that are so hideous in their appearance, and enough one would think to make these little despicable figures desist from the conflict; these demons signify persecution, shew how the servant of God and his friends have all manner of evil spoken against them by the religious tribes of the kingdom of Babel; but vain are their efforts to keep up what God has decreed to cut down, priestcraft must fall, error and oppression, delusion, and religious mummery, with all its useless pageantry and shew and pomp, by which the whole world has been

deceived, must be done away. This hieroglyphic, and what we have already stated, together with the prophecy of that character called the wandering Jew, who proclaimed at Astracan the prediction that appears in the almanac above the hieroglyphic, shews that the character there mentioned, is now on the earth, and is here in England, and God by his Spirit has directed the author of the almanac to put these things therein this year, that you may have a true and infallible testimony that the predictions of Scripture are now fulfilling, and that the Messiah is now here among you, though (as yet) so few, (comparatively) believe it; but if all received him at his first appearance, the Scripture would not be fulfilled; for it predicts that he must be first had in scorn, and contempt, and be reproached as a blasphemer and impostor; but we will return again a little to the subject of the abyss: we have before said that God's anger, as it was manifested in his creature, for the destruction of evil, is the abyss or bottomless pit; for the state and nature and degree of the sufferings are beyond the comprehension of all the men on earth, which the creature had to endure when the heart of God, which was the bright sun of his soul forsook him, or was put out within him, and became black as sackcloth of hair,—Rev. vi. 12—and he was lost in the deep abyss of the eternal darkness, and not one star, or ray of light could he behold; but one awful stillness and one eternal night, where was nothing but an horrible flash and flame of fire of divine vengeance. O ye who falsify the truth, who jest with God's word, were you in this abyss but one moment, you would tremble to your very centre, to be the horrible instruments of bringing forth falsehood, and call it preaching, then you would know that the great sin is the transgression of the law, turning the truth of God into a lie, and serving your own selves and not God, and adopting human ordinances, and rejecting the ordinance of God, this is sin. Now let the reader imagine for a moment how vast, how immeasurable wide, deep and high, is the expanse in which this globe of earth rolls; but while the sun shines upon it, it is its life, it is all gladness and cheerfulness with the earth, and every animal upon it is filled with joy by the sun's light and influence; but if the sun was to be put out, there would be an eternal darkness, and the fierce sour astringency

would make all hard, rough, and harsh, and there would be an eternal coldness, miserable gloom and horror. Would not this be hell to the whole earth? yes, it would be lost in the deep and bottomless abyss, and all living upon it would be filled with dismal howling, and doleful cries, who can tell what would be the effect, none can have an idea of it; but he who has gone through this (spiritually), for just so was the creature when forsaken of God, and the abyss of God's anger was opened in him, and he was filled with the eternal darkness, he was lost in the abyss; therefore it is written, "I have called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God." "For a small moment I have forsaken thee. In a little wrath I hid my face from thee for a moment, but with great mercy will I gather thee, and this is as the waters of Noah unto me saith the Lord; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will no more be wrath with thee nor rebuke thee." Now, you have here a glance at the abyss, the bottomless pit of hell, and this is the very and only hell mentioned in the Bible, which hell was to be revealed in one, for all, and in him to be overcome, and done away, that there be no more fear of hell, nor no perdition for man; and that they may not labour under those fears of punishment after death as they have been, for there is no such a state for man when the body dies to go into, such a doctrine is the effect of the most extreme ignorance, and darkness, and this doctrine has ever been the prop of priestcraft, which must now fall, as its principle prop is knocked from under it. We declare that there is no hell, but what we have described in this writing, which was revealed in the soul of him who was appointed to endure it, according to Isaiah xxx. 33. For Tophet is ordained of old; yea, *for the king it is prepared*, he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord like a stream of brimstone doth kindle it,—read from the 27th verse of this chapter, and see by the metaphorical expressions made use of, what must be the experience of him in whom the name of the Lord was to be revealed, for here it is set forth very forcibly.

The deep abyss or bottomless pit, was known in the soul,

in the soul it was, for the creature made it deep and large for himself, through the power of unbelief, through great fear and terror that lay upon his spirits from a child, engendered by the teaching of men; he contracted within his mind all that was foul and evil, and as a loadstone attracteth and draweth the steel unto itself, so did he draw down into himself, all inevitable misery of mind; so, till that which he greatly feared at last came upon him: that is, hell and damnation; but “for this end was I born, viz: to bear witness to the truth.” “I was born for iniquity, and for a sin offering did my mother conceive me.” The time being now come for the Scriptures to be fulfilled, which saith, “He died, that through death, he might destroy him that had the power of death, which was the devil, and deliver them who through fear of death, were all their lifetime subject to bondage; that is, God’s creature Zion, in whom was this Spirit of bondage, in whom it grew, till it was perfected, till it became hell and death, and a bottomless abyss; but thus it must be with the creature, he must first attract and draw all evil into himself, and become himself, death and hell, in whom was the devil, the root of evil, this was his awful state and condition, and for this he was appointed in the first place: here is the revelation of the man of sin, the son of perdition,—in the temple of God—Thessalonians ii. 2nd epistle—for N. B. The son of God, the seed of God lay hidden in the creature even from his mother’s womb, and if it had not been so, the opposite power could not have been known, neither could it have been said in the Scriptures, “He that defileth the Temple of God, him shall God destroy.” But the time was now come for the war between Michael and the Dragon, when the old serpent, the Devil must be cast out. Now appears the Great White Throne—that is, the Spirit of truth upon which the creature can now sit; his mind is enlightened, he begins to have in him the Spirit of judgment, and from before him the heavens and the earth must fly away—i. e. the old state of mind, the earthly tabernacle must be dissolved with fervent heat, for you know it is said, “But the heavens and the earth that now are, are reserved unto fire, against the day of judgment and perdition of ungodly men, or of ungodliness, for that is the meaning, and for this old heavens and earth, no place must be found.

Now the dead, small and great, stand before God—i. e. before the light in that is now revealed in the mind of the creature.

Now the Book of Life is opened, and all the books—that is, the knowledge of the mysteries of God are now made plain, it is now known for what ends all those direful sufferings were, and now the dead are judged, sin is condemned by the Spirit of judgment in the creature, in whom the books are opened, and they are judged, every one according to their works. Now the sea gives up the dead that were in it—that is, the creature who is called the sea gives up his dead soul; he gives up all his dead wisdom unto God, that God's wisdom might destroy it, and death and hell (the same character) gives up the dead that were in them, and the dead wisdom of man is judged as sin, and no longer fit to live. Now death and hell are cast into the lake of fire—that is, into the word of God, the living word; this is the two-fold death, the death of faith in the creature, which was the cause of the great tribulation, and the great tribulation brings the death and destruction of Satan; faith dies in the creature to rise again, but Satan, the root of evil, dies by the awful stroke of the vengeance of eternal fire, to rise no more for ever. So blessed and holy is he that hath a part in this first resurrection; he can die no more, the death has no more dominion over him; the tribulation and anguish is passed over, see Rev. c. 20. And now see, immediately after this work is done, the new heavens and the new earth appeareth; see Rev. c. 21, which is the conversion of man, the birth of light and eternal life, the day of Christ, the Lord's day. And now I John beholds the holy city, new Jerusalem (the vision of peace,) in myself; for the old Jerusalem, Hagar, the Spirit of bondage is passed away, and there is no more sea, there are no more the foaming billows of spiritual tribulation; the Saviour has risen in the vessel, and has hushed the storm into a calm, and has said, peace, be still, and the dry land is seen, upon which all may now pass over to the land of delight; make a joyful noise unto the Lord all ye lands; sing forth the honour of his name, make his praise glorious; say unto God, how glorious are thy works? Through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth